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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—There is something called the Will of Peter the Great, recommending his successors to extend the borders of Russia southward which ever and anon makes its appearance in print. Intelligent persons have pointed out its unauthentic character, but still it continues to be printed and wondered at. We learn from a contemporary that a Dr. Berkholtz of Riga has written a pamphlet, thoroughly unmasking the fraud. The will was never heard of till the year 1812, and Dr. B. suggests that Napoleon was the author of it.

—The *Indo-European Correspondence* (R. C.) thinks the "Priest in Absolution" should have been printed in Latin. Sanscrit, perhaps, would have been still better.

—*On Guard* for August contains an important Medical Declaration respecting the habitual use of intoxicating liquor in India, signed by Medical men in India, viz, Dy. Surgeons-General, 6; Surgeons-Major, 34; Surgeons, 2, in all 42, almost all connected with the army in N. India. Out of this number, 5 approve of the declaration in part; the rest make no exception. The following is the Declaration:

I.—Being fully convinced that nearly all military crime may be traced to the use of intoxicating liquor, and a great deal of sickness is caused by its excessive use, there can be no excuse on physical grounds for rejecting the practice of total abstinence.

II.—A common idea, that intoxicating stimulants are necessary in India, is a fallacy, which has gradually led many moderate drinkers into baneful excess. The habitual use of Rum, Brandy and other Spirits, is far more injurious, than beneficial, to the vast majority of those who daily indulge in them.

III.—Young soldiers on landing for the first time in India, should be warned against the pernicious habit of drinking a dram of rum daily. Many men who never knew its taste before receiving their first dram at the canteen, have acquired a thirst for spirits which has ruined their propects in the service, and prevented the recruit from developing, morally and physically, into a well-trained soldier.

IV.—The men who abstain from intoxicating liquor in the service, are not more subject to climatic diseases, than their drinking comrades; on the contrary, the teetotallers are not so frequently under medical observation, or invalided.

V.—The object of the Soldiers' Total Abstinence Association, commends itself to our sympathy, in its endeavours to suppress drunkenness in the army. The whole question of the use of alcohol, as a medicine, is not touched upon by the pledge of the Association, which leaves every member at liberty to use such, under medical direction.

This Declaration is worthy of all acceptance. One impression that we receive is that the medical officers who have been longest in the country, are most emphatic in their condemnation of the canteen. With regard to the use of alcohol as a medicine, Dr. Jas. Irving, Dy. Surgeon Genl., says: "The use of it as a medicine, in the hands of many medical men, might more properly be called its abuse;" and Dr. Spence, Surgeon Major, says: "I have no great faith in alcohol as a medicine; were I sick myself and had my senses, I should not take a single drop of it." Dr. J. M. Coates says: "I consider alcohol in any form as a 'pick-me-up,' or as a substitute for food with a view to increasing strength or powers of endurance, even temporarily, to be wrong."

—The 96th annual Conference of the Wesleyan Church in Ireland met in Cork, June 20th last. For the first time, laymen, in equal numbers with ministers, met in the Conference. The Rev. A Macauley presided, and expressed his entire satisfaction in the change.

—The prospect, as regards the supply of food in the country for some time to come, is any thing but cheering. The rainfall appears to have been in many places inadequate, and in some, lamentably small. It is proposed to have union prayer-meetings next week, to pray for rain and for the famine-stricken and famine-threatened multitudes of India. H. E. the Viceroy will leave Simla next week and visit Bombay and Madras to confer with the authorities here as to the best means of grappling with the evil. It is most fitting that Christians should be much in prayer at the present time. It will be expected of them that they will contribute of their substance, as God has prospered them, for the relief of the poor and needy, and it will be well to do this not spasmodically, but regularly, putting aside a certain proportion of their income, while the distress continues. We would ask the particular attention of our readers to the Rev. Mr. Harding's letter.

—Dr. Cornish considers that the deaths caused directly or indirectly by the famine, in the Madras Presidency (including Mysore) in the first seven months of this year, numbered half a million. We should like to know what has been the mortality in this Presidency in excess of the average. In Bombay itself there have been seven or eight thousand deaths above the average, since the year began.

—Dr. Tholuck died at Halle, June 10th. On the day of his death his widow sent the following notice, printed, to the friends of her husband:

"This day at 4 o'clock P. M. my dear husband, Dr. August Tholuck, after long suffering, gently entered into that blessed rest for which he has been longing from the days of his youth. Through the grace of God his life, which was often threatened with an early termination, has been prolonged in indefatigable and fruitful labors to the age of 78 years, 2 months, and 10 days. Under the heavy pressure and painful anxiety of the last year his friends around him were permitted to observe, in various ways, the growing assurance of his faith and the victory of love in his heart. His last intelligent words were a cheerful profession of the cross of Christ in view of approaching death: 'I am not afraid; Christ died for me (*Ich fürchte mich nicht; der Tod Christi für mich*)."

He was converted in early life by a book on skepticism written by a Moravian, Baron Von Kottwitz. He has written commentaries on Romans, Hebrews, Psalms, and the Sermon on the Mount, "Hours of Devotion," volumes of sermons and other works. He spent 50 years in the professorial chair, and has been one of the most honoured and successful combatants of Rationalism, throughout these years.

—At the last meeting of the Bombay Missionary Conference the Rev. Narayan Sheshadri was present and gave an interesting account of the work in Jaulna and its neighbourhood. He has been cheered by some cases of conversion; specially the case of a Patel who in the face of much opposition has confessed Christ in baptism. Numbers of persons from famine districts have found their way there, and have been employed by Mr. N. S. in making tanks.

—The Rev. Wm. Taylor spent three months with his family in California, preaching all the while. At the last accounts he was in the central States expecting to take part in the camp-meetings held in the summer months, and hoping to come to India in the autumn. He has been very strongly urged to visit the Western parts of South America, Peru and Chili, and spend a year in preaching the Gospel there before returning to this country, and there is a possibility that he may see this to be the path of duty. There can be no question as to the great importance of a faithful work of evangelization in those countries. Mr. Taylor would be under the necessity of doing most of his preaching there through an interpreter. We trust however that some other earnest men of God may offer themselves for that work, and that Mr. Taylor's hope of returning to India this year may be realized.

—A Hindoo Maharaj lately secured a residence in juxtaposition with the R. C. church of N. S. D'Esperanca, in the Native town, and as this reputed incarnation of deity cannot get on without drums, horns, cymbals, pipes and large and small bells, the services in the church have been very unpleasantly interrupted and hindered. An action has been brought in the High Court and is now dragging its slow length along day after day. We are astonished that so much trouble and expense should be needed to secure that protection in worship which all are entitled to have. The simple question should be, was the church already there when the Maharaj beame a next-door neighbour. The police could easily determine regarding the annoyance.

—The minds of many have been solemnized by the very sudden death of two gentlemen, one in Poona, the other in Bombay. Mr. Grant, returning from a religions meeting, was found dead in his carriage; Dr. Macgregor, an esteemed physician of Bombay, was drowned, as he was returning from his professional visits. Others are passing away less hurriedly. With all these reminders of our mortality, how few are setting their affections on things above. There have been cities of a hundred gates, and at each gate a watchman ever gazing into the distance to discern the approach of an enemy. But every man is the centre and terminus of a thousand paths, and by which of these or how soon death may come, it is impossible to say. Surely, the part of wisdom is to be ready. "Ye are not in darkness that that day should overtake you as a thief."

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SATURDAY, AUGUST 11, 1877.

THE SOUL AND FUTURE LIFE.

Mr. Frederic Harrison has been writing on the Soul and Future Life in the *Nineteenth Century*. He believes neither in the soul or future life, as these are commonly understood. We are to live on in our influences, in the ever-renewed effects of our actions and our words. He seems to think it a far nobler thing to spend our little life in the endeavour to set a-going movements that will continue through coming ages to influence men beneficially, than to seek for the glory, honour and immortality which the believer hopes to obtain in another world. This latter conception of immortality will only intensify the believer's individuality, and keep him mindful of himself; Mr. Harrison's idea of immortality gives to the present life a social ideal, in which we lose our individu-

ality in the thought of the common need. His idea of it is that which is embodied in the oft-heard phrase, such a man has immortalized himself.

"As century rolls after century, we see more potent fruits of the labour which raised the Pyramids, or won Holland from the sea, or carved the Theseus out of marble. The bodily organisms which wrought them have passed into gases and earths, but the activity they displayed is producing the precise results designed on a far grander scale in each generation. Much more do the intellectual and moral energies work unceasingly. Not a single manifestation of thought or feeling is without some result so soon as it is communicated to a similar organism. It passes into the sum of his mental and moral being."

When I read Shakespeare admiringly and intelligently, something of Shakespeare passes into me, to accomplish something in my mind and character and through me to affect society. All this may be freely admitted. The Christian thoroughly believes in this law of transmitted influence. He is daily feeling the power of Abraham's sacrifice, of Gideon's patriotism, of David's magnanimity and faith and devotion, of Daniel's inflexibility, of Paul's consecration. He walks daily, in the gallery of God's word, in the midst of the noblest men and women the world ever saw, all bidding him follow Christ and serve his generation even as they have done. But in order that the Christian may be enheartened to labour for the good of his fellow-men, existing and yet to be born, he does not find that it adds any thing to his fitness for this, to sacrifice the hope of a conscious immortality in regions unknown to sin and sorrow. Mr. Harrison would fain persuade us that the highest type of man is he who dismisses with contempt the idea of paradise, the promise of immortal and happy consciousness, and lies down to die in the confidence that he shall be remembered by mankind, and that what he has done shall survive him and influence men for good.

"It would be an endless inquiry * to trace the means whereby this sense of posthumous participation in the life of our fellows can be extended to the mass, as it certainly affects already the thoughtful and the refined. Without an education, a new social opinion, without a religion——I mean an organized religion, not a vague metaphysic,—it is doubtless impossible that it should become universal and capable of overcoming selfishness. But make it at once the basis of philosophy, the standard of right and wrong, and the centre of a religion, and this will prove an easier task than that of teaching Greeks and Romans, Syrians and Moors to look forward to a future life of ceaseless psalmody in an immaterial heaven."

The argument here is that if the evangelization of Europe, Asia and Africa was in such measure accomplished by the early Christians, it is not vain to hope that Mr. Harrison's substitution of an immortality of influence for a conscious immortality may bring about a similar revolution. Let Mr. Harrison try it on his right-hand neighbour and on his left-hand neighbour, and on the neighbour opposite, and let us know the results. If among his neighbours should be found a poor old Christian woman perhaps she may reply to him in some such terms as these :

"My dear Sir, God is a great deal kinder than you think he is. He is quite willing to let us live on in our actions and words, to give us the immortality you speak of, but at the same time he wants us to live on and know it. He has given me a great love for Himself that causes me to find unspeakable joy in the knowledge of him, and in doing those things that are pleasing to him, and he is willing that I should live on forever. Do you call this a selfish joy; it is, if love is selfishness. The highest interest of all creatures is that the good should live on, and love on. According to what you say, God himself ought to cease to live, in order to give an example of pure disinterestedness; and all angels and holy beings should make haste to follow his example. Satan and all his legions would heartily approve of such a consummation as that. No, you shall not rob me of that immortality which Christ has purchased for me, an immortality of purity, of happiness and of love."

* Yes, we think so. *Ed. B. G.*

Because there is such a thing as a disinterested renunciation of happiness, Mr. Harrison allows himself to be carried away with the idea that happiness and selfishness go together, and that true nobility requires us to have done with life. There seems in this an approach to Boodhism. Alas for this glorious universe, if the best thing that creatures can do is to cease to be, if they cannot get holy except by surrendering their conscious existence. We deny *in toto* that there is any culpability in greatly prizing what God has bestowed upon us, conscious existence. We insult at once our own highest powers and the Maker of those powers when we take up with such a theory. Carry out this reasoning to its logical conclusion, and Mr. Harrison ought to regret very much that he has lived so long, that he did not die young. If he values the opportunity given him of now doing and writing and speaking and acting, why should he affect to despise men who welcome the possibility brought nigh to them in the Gospel, of living on forever to convey the riches of divine love to the remotest parts of the universe ?

Thoughts on the Gospel of John.

"God giveth not the Spirit by measure." iii. 34

To give by measure is to give stintedly, with limitation, with reservation. In the Eng. version the words "to him" follow, but they are not found in the original. The context will lead us to apply the remark specially to Christ, in the first instance and as a starting point; but the remark is designedly general and sets forth a great truth, one of the great principles in the charter of the Gospel. The very sunlight is sometimes given by measure; day after day clouds intercept it greatly, and night by night a massive door is shut upon it. The rains of heaven are given sometimes by measure, aye, by a very small measure; the brook Cherith dries up, and Ahab and Obadiah go through the land seeking water and finding none. Health, wealth, honour, all the blessings of this world, even life itself are given by measure; and the long-suffering of God knows a limit.

When Jesus took the five barley loaves and two small fishes in his hand, the supply was limited enough; but when he began to break the bread among the multitude, and it became a type of the grace of God, it immediately became limitless, and it was impossible to reach the end of it; for the more that was taken, the more was there left; and after the five thousand with their wives and little ones had made a hearty meal, the fragments filled twelve baskets.

There are some in these days who tell us that the word of God is found *in* the Scriptures by the wise man who knows how to separate it from the mere word of man. And there are amiable critics who kindly offer to make the separation for us, and point out to us the things we are to neglect and the things we are to embrace. In other words God gave his Spirit by measure unto the sacred writers, so that they could only give us partially inspired Scriptures, and their own erroneous ideas are thus intermingled with the words of God. As we have already remarked, this conception degrades God and exalts man. It denies to God even such power as belongs to the pettiest ruler of earth, the most insignificant writer, the power of making known his mind faithfully and without interpolations; and it assigns to man a marvellous power of discrimination, a power to recognize the word of God amid the outpourings of man's mind. The claim of the critic is analogous to that of the priest; the latter claims the power to make known the will of God to the people, giving them so much of the word, and in such combinations as he thinks best; the critic claims, by virtue of his own intellectual acumen, to resolve the Scriptures into their original elements, eliminate the false and present the true. But God wants neither priest nor critic to help him when he speaks to man. He gives not the Spirit by measure; unto him that hath shall be given and he shall have more abundance.

The Spirit of God is given to them who know that nothing good or acceptable to God can be done, written, said or thought apart from his influence, and who earnestly desire in all things to be guided by Him. The Spirit of God is available for them to the full extent of their consecration and sincere aspirations. If they refuse to let the Spirit do his work in some favoured corner of their heart, if they cherish something that he would remove, if they shrink from testing some opinion or practice, there will be a block; the Spirit will be arrested; there is danger even that He will be withdrawn. But let there be entire openness of heart to the Spirit, a readiness to be directed and used by him, according to what we read of the rings seen by Ezekiel (whithersoever the Spirit was to go, they went) and there will be no reserve in the communications of God. Mr. Moody knew this grand truth when, leaving America for England, he asked God to give him ten thousand souls; and they were given unto him. Mr. Muller's work is an exemplification of this truth; he has gone on, adding building after building and receiving orphans until the number begins to be reckoned by thousands. All Christians are commanded to be filled with the Spirit, nor is it the will of their heavenly Father that there should be any part dark in them.

THE TIME OF THE END. VIII.

Continuing our remarks upon the alleged failure of the Church, and the personal advent of Christ as the sole ground of hope for the triumph of Christ's kingdom, we would call attention to what takes place when an individual is converted to God. The Spirit of God convinces him of his own utter failure to serve God and secure eternal life, shows him his complete inability to set himself right with God either as regards past sin or future amendment, and his entire dependence upon the grace of God, that is, upon divine help, for salvation. The knowledge of his personal failure precedes his acceptance of Christ. This is the failure which the Spirit of God seeks to make known to men. It is the unwillingness of men to receive this testimony, that causes the rejection of Christ. Many who profess conversion, are not fully persuaded of their utter bankruptcy, and carry over some measure of self-reliance into their new profession, and such persons are doomed to failure until they receive the testimony of the cross and look to Christ as made unto them wisdom, righteousness, sanctification and redemption. But no one is more competent to produce this complete faith in Christ than the Holy Spirit; in fact, we have yet to learn that it can be produced by any other than himself. "No man can call Jesus Lord, except by the Holy Ghost." We are crucified with Christ unto the world. If Christ were to appear this day in visible glory in the skies, and be seen by all the people of the region commanded by that particular place in the skies, this might be satisfactory as evidence of the truth of the Gospels, but it would still be the Gospel truth that would sanctify: "Sanctify them through thy truth, thy word is truth."

In the 3rd ch. of II Corinthians we have a contrast between the Mosaic dispensation and that of the Spirit, and one feature of the contrast is in the perpetuity of the latter dispensation as compared with the former. (7-18) Our Gospel is called the everlasting Gospel. See also Heb. xii. 18-28. Again in Hebrews viii. 6-13 there is a contrast between the first covenant and the second, and this second covenant is plainly shown to be the Christian, (x. 15-22).

Men are under the dominion of their senses, and even after they have been some time in the school of God, it is hard for them to conceive of glory except as something visible, sense-affecting, external. The object of the various processes and dispensations of God is to bring men to the true conception of glory as found in the moral perfections of God. God is love. Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Speaking of his impending sufferings, Christ said, "Now is the Son of Man glorified, and God is glorified in him." In accordance with this we find the representation of a

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Lamb as it had been slain, in the midst of the throne of heaven. The cross is the POWER of God unto salvation.

The mightiest work of God is the new creation. He that caused light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. If any man be in Christ, he is a new creature (creation). We are God's workmanship, created anew in the image of God. Our Lord said, "If any man thirst, let him come unto me and drink, and out of his belly shall flow living waters," applying to the believer what is said in Ezekiel of the living waters that issued forth from the Sanctuary; 'but this spake he of the Spirit which they who believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.'

In the history of the Church of Christ nothing is more remarkable than the recuperative power of the Holy Spirit. Time and again, the spirit of the world has invaded the church, and almost entirely obliterated the lineaments of the Lord that bought her with his blood; yet from these depths she has been gloriously recovered by the power of the Holy Spirit. Even in our own day what powerful revivals have we witnessed. And the resources of the Spirit of God are practically unlimited. How significant are the words of Peter: "Him, not having seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The apostles themselves had far more of this unspeakable and all-glorious joy, after our Lord's visible presence had been removed, and they were dependent on the operation of the Spirit of God. Far from us be the thought that the Spirit of God shall suffer a defeat at the hands of Christians, and be compelled to abandon the work he has taken in hand, and take up again Christ's own language and say, It is expedient for you that I go away, that Christ may come to you. He has an infinite power to reveal Christ. Oh that each Christian would be strong in faith, and seek that fullest manifestation of Christ to his soul, and that fullest conformity to Christ, which our Lord asked for in his prayer of John xvii.

If we look back to the year A. D. 1514 when the Lateran Council was sitting, and call to mind how completely Western Europe was then domineered by the papacy, and how abominably corrupt was at that time the Romish system, what a famine there was of the word of God without any of the hunger that usually accompanies a famine, and look abroad over the whole world of heathenism unbroken by the heralding of the Gospel, and then consider what God hath wrought by the power of his Spirit through the agency of his word, we cannot fail to see that the Spirit of God has power adequate to the restoration of the Church from any depths of humiliation and decadence.

But we are told that the salt of the earth is to be taken away by the Lord himself, and everything is to be made ready for the god of this world and for his manifestation as Antichrist. In this case the failure of the Church is certainly possible; not through the power of her adversary, but through the arbitrary withdrawal by her Lord of those powers which he has solemnly consecrated to the Gospel cause, even to the end of the world. But the gifts and calling of God are without repentance, and God's covenant with the sun and moon may sooner be broken than his appointment of the Church to be the light of the world, shall be revoked. Says Peter, "The word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." "This is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and forever." But words in the mouth are words of testimony,—the Gospel preached.

Being taken into Christ as a drop of water into the ocean, I lose myself in Him, and find in Him my all for time and for eternity!

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—I desire to express through your paper, our sincere thanks for the aid we have already received from many friends in our work among the starving people of this region. The distress however is increasing day by day, and there will probably be no change for the better until the middle of October, and even with the most favorable weather there can hardly be any great improvement before next January. It will be seen therefore that further contributions will be needed, and those who wish to aid us, can do it most effectually by sending us rice. Our efforts are directed mainly to the most needy cases, and we are now feeding daily at least 400 persons, including children. Some of these we feed twice a day. I have to-day given boiled rice at our house to about two hundred adults, both morning and evening; and most of these are very feeble, in fact they are on the verge of starvation. Rev. Mr. and Mrs. Gates are feeding a large number of children, about one hundred and fifty, besides many adults. Miss. E. K. Ogden, M. D. the physician who has lately joined our mission, is also doing much for the sick ones who come to us. This will indicate what we are trying to do. We are using now about 80 pounds of rice per day, including what is given to those who cook it for themselves. Bags of rice sent by Goods Train will reach us in from six to ten days, and I find it is considerably cheaper to send it from Bombay than to purchase it here. I am sure there are some others among your readers who will be glad to aid still further in this work of charity.

Believe me
Very Truly Yours,
C. HARDING.

Sholapur August 8, 1877.

NOTICE.

UNION PRAYER-MEETINGS:
MONDAY, AUG.—13, 7½ P. M., Falkland Road Hall and Dean Lane Hall, (Fort.)
TUESDAY.—14th, 8 P. M., Baptist Chapel.
WEDNESDAY.—15th, 5-30 P.M. Free Church, Esplanade.
THURSDAY.—16th, 6 P. M. Rev. Mr. Weatherhead's house, Girgaum.

Epitome of News.

SATURDAY, AUGUST 4.

—A London telegram says; "The s. s. Zulu, which sailed from London, bound to Bombay on the 26th ultimo, has run ashore on the Berlingas Islands. The vessel is expected to become a total loss. All lives have been saved."

—*Bombay Gazette:* "Thursday last was passed by a portion of the Bhatia, Bania, Lohana castes, and other sections of the Hindoo community of Bombay as a day of great religious festivities. A fortnight previously, the piece-goods merchants, having their place of business in the New Cloth Market, set on foot a subscription with the view of defraying the expenses of performing certain extraordinary religious ceremonies in honour of Jupiter Pluvius. From Rs. 7,000 to Rs. 8,000 were subscribed by the merchants, and the owner of the market, Mooljee Jeitha, added his own contribution, which made up an aggregate sum of Rs. 10,000. With this money in hand, proceedings were commenced in right earnest. A spot of ground within the limits of the New Cloth Market was selected for the performance of the ceremonies, for which the services of about 200 Brahmins were specially engaged. A large hollow was made in the ground sufficiently broad to hold in its bottom some twenty Brahmins in a squatting posture. Copper vessels of various kinds and sizes, cloths of different descriptions, incenses, ghee and drugs and miscellaneous articles too numerous to mention were purchased and kept in store; and when the preliminaries were completed, the ceremonies commenced under the directions of Pundit Gatoolajee, a man held in high estimation for his sanctity and learning. The chief object of devotion was a clay image of a pious saint of high repute named Aikulseringhee Rushi, who was invoked from day to day for about a fortnight to use his good offices with Jupiter Pluvius on behalf of the good folks of Western India. Thus did a party of fifteen Brahmins squat at the bottom of the hollow day after day, with about 100 of their *confreres* out side the hollow, all engaged in the solemn purposes of invoking the clay image of the pious Rushi who was supposed to possess great influence with Megh Rajah, *i. e.* Jupiter Pluvius. All the Brahmins were of course fed out of the subscriptions during the fortnight of prayer. The work of invocation was completed in all its details at 4 o'clock on Thursday afternoon last, when a procession, consisting of about 100 carriages and from 4,000 to 5,000 Hindoos was formed at the New Cloth Market. With the image of Aikul-shringhee Rushi seated in a mail phaeton and pair in the front rank, and heralded by a party of drum, tom-tom, and other native "musical instrument" beaters, the procession moved on by Withulwady, Kalbadevi, and other main thoroughfares into the Queen's Road." The image was taken to Back Bay and thrown into the sea. The 10,000 rupees would have saved the lives of many poor wretches.

MONDAY, AUGUST 6.

—Telegrams have been received in Bombay reporting the loss of the s. s. Cheops, off Vingorla yesterday. She left Bombay on Friday morning with 18,000 bags of rice and grain for Vingorla and Carwar, and in anchoring at the former port she struck on a sunken rock. She is a total wreck.

—The accounts from the famine districts, especially Madras, having been giving great anxiety to the Government of India, H. E. the Viceroy has for some time past been contemplating a visit to Bombay and Madras for personal consultation with the Governors of those Presidencies, and will probably leave Simla for that purpose during the coming week.

—*Bombay Gazette*; London, 12: "Mr. Lyne, otherwise Father Ignatius, has been interviewed by a representative of the *World* this week. The worthy father stoutly declares that he and all his monks belong to the Church of England, though the following rite, which is practised when the novice finally elects to be a monk, and joins the Order of St. Benedict, hardly sounds orthodox.

"If he is resolute, he formally takes the three vows of poverty, obedience, and chastity. He lies down upon a bier stretched on the ground, and, covered with a pall, hears the funeral service read over his body. This ceremony concluded, he is dead to the world, and is then led to the altar and goes through the marriage service by which he is wedded to Christ for ever. 'If,' continues Father Ignatius, in the most solemn and impressive tone,—'if a monk so wedded to the Saviour should attempt to divorce himself from that holy union or in any way violate his vow, he *knows* there is no mercy for him either on earth or in heaven. He is as certain as I am that his soul will be damned for all eternity.'"

"If this is not a blasphemous travesty of sacred things, it is hard to say what is, and if these sham monks find their sham monastery pulled about their ears some day, they will only have themselves to thank for it."

—At a public meeting in Madras, the Governor presiding, it was resolved that telegrams be immediately sent to the Lord Mayors of London, York, and Dublin, to the Mayors of the principal towns in Great Britain, the editors of the London and Indian papers urging the necessity for speedy help, and soliciting assistance. The statistics read were appalling, one million and a half receiving relief, and over half a million of deaths having been reported between December and July.

—*Times of India:* We are sorry indeed to have to record the death at Poona of Mr Grant, Superintendent, Revenue Survey. The deceased gentleman had been suffering a long time from an affection of the lungs, and we hear that on Thursday evening last he attended St. Mary's Church, Poona, and returned home in his carriage; but on the servant opening the carriage door at the bungalow, the deceased was found lying, bleeding at the mouth with his face downward. He was quite dead.—(It is said that it was the Union Prayer Meeting at the Free Church, that he had been attending.)

—Mr. Lean, Station-Master at Sholapore, late of Callian, died of Cholera on the 2nd.

—The rainfall last month of 12·92 inches has been less than that of any July for the last twenty-two years. We had an unusually good fall in June.

—*Lucknow Witness:* "Mr. Rajendra Nath Ghose, Barrister-at-Law has been studying for some time in England, and now, on his return, imparts to the public the results of his observations, in a pamphlet. He finds that the greatness of England is mainly owing to Christianity. And the *Indian Mirror* quite approves of the proposition, saying, "This is a bold assertion for a Native of India to make; it is nevertheless true, and we are glad that Mr. Ghose has had the boldness to make it before an audience of his countrymen. To thoughtful students of history, it is an evident proposition." The question might well

occur, if the *Mirror* is so thoroughly convinced that the greatness of England is traceable to its religion, why does it oppose the propagation of that same religion in India. Would it not be likely to do as much for this country in the course of time?

"Mr. Ghose goes on to point out that two of the excellent effects of Christianity upon the English character are rationalism and a sense of duty, meaning by rationalism, that which accords with the laws of reason and the facts of nature. Mr. Ghose has other praises for Christianity, and especially exalts it in comparison with Hinduism, ascribing to the latter almost all the evils which have fallen upon his native land. And yet, strange to say, but characteristic enough of the Bengali after all, it appears evident that Mr. Ghose is still nominally a Hindu. He says in fact most distinctly that "he has not changed the religion of his fathers for a new one," and expresses no little scorn for those that do this, branding them as being "denationalized!" It is very clear that "rationalism and a sense of duty" have not been awakened in him to any very great extent by his trip to England."

—Judah Peter Benjamin, formerly of New Orleans, and Secretary of State of the Southern Confederacy, has had a most marvelous career. He is a Jew by birth, a native of St. Domingo, and a graduate of Yale; but he is a leading lawyer now in London, and, at the age of sixty-five, has a professional income of £20,000.

Tuesday, August 7.

—*Deccan Herald:* "A correspondent at Ahmednagar writes:—'the action of the grain dealers is such as no nation, perhaps, but our own would have permitted. There are enormous quantities of grain, enough to last for years in Nagar, but the banyas force up the prices.' It is the same story everywhere throughout the famine districts. We have within the past month had an unusual number of letters from various stations both in and out of the famine districts, and almost every one of them speaks of the oppression of the grain-dealers and the rise of prices even in districts where there is no famine. The people think that the Government protect the Banyas, because the police are ordered out to guard their shops whenever the people threaten to loot them on account of their high prices. It is an unprecedented state of things that exists in India."

—"Before the Railway Magistrate on Friday last, an educated young Hindoo woman was charged with using a defaced stamp. The evidence showed that she was guilty, and his Worship fined her ten rupees, which sum was at once paid."

—*Indian Chr. Herald:* "We observe that the Primitive Methodists in England are more rapidly progressing in numbers and strength than any of the other churches. The Primitive Methodists appear to do in the great cities in England much the same class of evangelistic work as the American Methodists have done for the last few years among the outlying Christian population of Calcutta. It is hoped that the introduction of laymen into the Wesleyan Methodist Conference will help to revive some of the more aggressive features of that important Christian community, for when Methodism ceases to be aggressive upon irreligion it ceases to be Methodism. In Bengal the Americans have done great service to the Churches by the earnestness with which they have wrought their peculiar military system of church organization. We observe that when in June the Primitive Methodist Conference met at Scarborough "from Jubilee chapel a huge procession started at 1.30 p. m. and moved with singing through the streets, as in the forenoon, towards the camp ground, where some fourteen discourses were delivered to vast assemblages which could not contain less than some 14,000 people." This phase of Methodism we have not yet seen in Calcutta, either in the work of the English or American Methodists."

—It is not true that 11 of the troops at Ghorpoorie have died of cholera. 4 have died viz., 2 men, 1 woman, 1 child.

—A tea-meeting for the soldiers at Kirkee, Tuesday last, is said to have been a great success. Dr. Fraser presided and spoke; Colonel Wahab, Mr. Conder, Colonel Bayley and Rev. I. F. Row spoke.

—From an article on Cardinal Antonelli in the *Friend of India*: "Few thoughtful men would perhaps venture to decide whether the enforced celibacy of the Romish priesthood, or the liberty to marry enjoyed by Protestant ministers, is upon the whole the more conducive to the spiritual life of the clergy, in ordinary times. The question is not determinable during a religious revival, such as that which has marked the churches of all denominations of Christians in the last forty years, if determinable at all. It must be admitted however, to be a very gross scandal when a dignitary of the highest order in the Roman Church, like the late Cardinal Antonelli, is shewn in the public law courts of the country, to have led an unchaste life, beneath the monastic vow of celibacy.

"Now it is idle to conceal that it is revelations of this order that make Protestant nations so profoundly distrustful of the monastic system. In Cardinal Antonelli's case, there is no room for the excuse so commonly pleaded on behalf of the many Popes and Cardinals who have given this scandal to the Church, that their irregularities date from a period antecedent to their entrance upon Holy Orders. For Cardinal Antonelli was trained for the Church from his youth, and was only in his 41st year, when he was raised to the dignity of a Cardinal deacon, by the present Pope, under the tittle of St. Agatha. He had held several offices under Pope Gregory XVI. before this, and became under Pius IX., as every one remembers, Secretary of State, President of the Council of Ministers, Perfect of the sacred Apostolic Palaces, and of the Congregation of Loretto and of the Consulta. He was virtually the Prime Minister of the present Pope, and influenced, if he did not control, the diplomatic intercourse of the Papal court with Europe. And now the brand of a "seducer" is openly put upon him before the world. For it must not be forgotten, that the position of the Roman clergy is such, that sins of this order mean the seduction and corruption of women, presumably under their influence, as priests. It is difficult to believe that the true character of Antonelli was any secret in the Papal Court; and if a scandal of this order is possible in the nineteenth century, amid the blaze of light in which we live, it requires very little imagination to tell us what it must have been in earlier centuries. We know what it was in France last century, when the whole upper clergy of the kingdom were men of the type of the infamous Rohan, Dubois, and de Brienne; while no effort of sophistry can wipe off from the Papacy the reproach of knowing what these men were, just as well as we know it now.

"M. Taine's portrait of the dignitaries of the French Church throughout the last century, is simply appalling for the desperate profligacy it reveals while Rome made no sign whatever, nor disrobed, nor launched a single excommunication, against one of them. Talleyrand, who made an open display of his profligacy in the circles in which he moved, would have remained a Romish priest until he died, but for the offence given to the Papacy by his siding with the Revolution. History lays bare the damning fact that Rome has ever winked at the excesses of her clergy, except during the brief periods of religious revival that have happened to her, in common with other Churches."

—*Times of India;* Mhow: "A case of the most inhuman torture happened the other day at Indore in a very high family, and the culprits, I am glad to say, have been brought to justice. The man who is principally connected in the perpetration of the crime is nearly related to His Highness Holkar, and he was guilty of great cruelty to three of his wives. After a trial duly and formally held, the Maharajah sentenced two of the principal abettors of the crime to transportation for life in his own territory. The sentence on the main culprit, his relative, he has reserved till the return of General Daly from leave. Two of the wives, I hear, are in the way of recovery, while the third is still in a precarious state."

—*Bombay Gazette*: "We asked the other day, one of the most distinguished famine officials whether there was any truth in this repeated cry of want of sympathy between English officials and the people, and this is what he says:—'I can tell you this as a fact. In the distressed districts, the natives do not believe in their fellow countrymen. They will travel long distances from their own villages to get near a sahib, and do not think themselves safe until they get into his presence, or at all events within reach of him. As far as my judgment and information go there is far less practical and efficient sympathy between the native officials and the natives than there is between the European officials and the natives. The people plainly do not believe in the native officers, and it must be admitted that the latter have very little judgment or powers of organisation."

—The Brahmin youth at Negapatam, who was asking for baptism, has returned to his father's house.

—At Hongkong there is a Chinaman, 22 years of age, who is 8 feet 3 inches high and still growing.

—Some ladies of an Am. Mission School in Siam sent the king a motto in English text, "God is our Refuge and Strength," worked by the school girls in silk embroidery, royal purple and gold, and the frame of native wood from the King's forest, and a letter in which they said: "Our desire and hope is that we may assist in making this an enlightened, happy, and prosperous kingdom; and we trust that your Majesty's subjects may soon stand side by side with the most renowned nations of the world, in education, civilization, and Christianity; and we present grateful thanks that we, as missionaries of the religion of Jesus, have been allowed to live and teach in peace and safety as in our own beloved America."

A most gracious reply was received from the King, as will be seen:

"Because," he writes, "we do not oppose the work of teaching the Christian religion, for this reason the ladies and pupils of the school have made us a framed motto worked in silk, and have sent us their greeting. We have received it with great joy, and think it shows the very finest workmanship, such as the people in our country have never attained, and they only have it now, because the ladies have taught them. It is proper that we should know that the ladies have brought these useful arts and taught them in our land; for this reason we rejoice greatly, and we wish to assist the ladies and encourage all their works of teaching in whatever way we can."

In addition to the letter he sent them 1000 dlrs. for a new school-building.

—Mr. Robert Dale Owen died in June last, aged 76. An Am. paper says: "For the last three years of his life Mr. Owen was in a weak condition, physically and mentally. At the exposure of Katie King, a medium on whom he had pinned his spiritual faith, his mind gave way. He was kept in an insane asylum in New Harmony for a short time, and on recovering his reason, he married and lived on his wife's estate at Lake George until his death. His young wife was his constant nurse."

—The Boston Journal says that a new grove of giant trees has recently been discovered in California, about 100 miles south of the famous grove of Yosemite, 6,000 feet above the level of the sea. Instead of being a small cluster of thirty or forty trees, like the Yosemite grove, it contains over 10,000 trees, and covers a section of country six miles square. Excavations at the roots of these trees, have revealed their buried ancestors, some of them thirty feet in diameter, and estimated to be 8,000 years old.

—At the Conference of Protestant missionaries in Shanghai, in May last, Mr. Taylor, in his paper, called attention to the distribution of Bibles without note or comment, and expressed a deep conviction that the Gospel, so distributed, is a mistake, and productive of evil in some cases; that the Bible should always be accompanied with tracts, or else should have notes or an introduction, or else be explained by the distributor.

Rev. Dr. Williamson, agent of the National Bible Society of Scotland, also spoke strongly on this point. He had prevailed upon the Society which he represents to print an introduction to the Scriptures, and to allow of the distribution of tracts at the same time. He said his own plan now is to put a tract into each copy of the Scriptures, or portion of Scriptrues, which he distributes.

No member of the Conference expressed any other opinion, and one member gave notice that he should introduce a resolution bearing on this subject, to be sent to our Bible Societies at home,

—We are favoured with the August number of the Indian Traveller's Guide, printed at the *Bombay Gazette* Office. This work has been revised and improved.

Wednesday, August 8.

—A telegram announces the total loss of the s. s Kurrachee on the 18th July; she is reported to have struck on a hitherto unknown rock near Gregory's Island, in the Malayan seas. The passengers and crew were all saved, but were forced to remain on the island 12 days until taken off by the steamer Ananda. Four hours after striking the vessel broke in two, the after part sinking. The Kurrachee was one of the smallest of the British India steamers—being 510 tons, and 120 horse power.

—The Rev. Mr. Harding of Sholapore says: "Among the lower classes there will be much suffering for at least 2¾ months more, and we shall be able to expend all that will be contributed, and those who give may be assured that their benefactions will go directly to help the really needy. We are just now feeding two or three hundred people every day, and many of these are pitiable objects. The number of deaths is very large of late. I have to-day fed as many as 30 persons, who are so far reduced that it is doubtful if they can live, and besides these, as many as 60 that we have to-day are too weak to work."

—*Statesman:* "In looking over the clerical advertisements in a recent issue of the *Guardian*, we were interested by observing the frequency of the expression "moderate views." Taking the trouble to count, we found that out of fifty-eight advertisers for clergymen and curates, thirty stated the "views"

that would be eligible, and twenty of the thirty desired men of "moderate views." In the succeeding columns, seventeen curates and others describe themselves as "moderate." Of fifty others, very few give any account of their "views," but a very large number are "musical," which is of some importance in a curate. To be unmarried seems also to be a recommendation, and the disqualification of marriage seems to be softened, if the happy man can say that he has no children. Other less fortunate individuals are anxious to take charge 'where children are not objected to.'"

—*Bombay Gazette*: Yesterday forenoon, Dr. Macgregor was returning from his usual professional visits to ships in the harbour, when his boat came in collision with a laden prow under full sail. Dr. Macgregor's boat was capsized, and the whole of his crew with himself thrown into the water. Soon after the occurrence, Dr. Macgregor was recovered by two of his crew, who saw him floating on the surface of the water with his face downwards, when they seized him and managed to drag him to their boat, which was floating on one side, and they endeavoured to keep above the surface until another boat came to their rescue. In this boat Dr. Macgregor was placed when he was believed to be dead. His body was at once removed to the European General Hospital, where every means was tried to restore life, but without effect.

—*Times of India*: Mr. Moore, Deputy Commissioner of Rohtak, while sleeping on a bed outside his house, was attacked by a man with a gandassa, and his cheek cut clean through; he also received two other wounds. He is lying seriously ill.

—June 21st, *ten* of the Molly Maguire murderers were hung in Pennsylvania. The *N. Y. Tribune* says: "All the usual machinery has been employed to save these men, and employed in vain. To-day they pay the penalty of the law over and over again violated, and enforce the truth which the minds of their associates have so little comprehended, that not only murder will out, but that society in the long run is too strong for any conspiracy against its peace and safety, however ingeniously planned or cunningly executed."

—*Christian World*: "It is altogether impossible in the space at our disposal to give an adequate idea of the contents of the three noble volumes just issued by Hodder and Stoughton, entitled "A History of the Creeds of Christendom, with Translations." It is the work of the well-known Dr. Philip Schaff, of New York. He has done a much-needed service in thus bringing together what is truly described as a "symbolical library that contains the creeds and confessions of all Christan denominations" set side by side. In all theological and historical literature there is no compilation so complete and so valuable as this. It is simply unique. The immense labour it has involved, the vast learning that it reveals, the large, generous spirit which breathes in every line which the compiler criticises where he cannot accept, will be appreciated by every student who knows anything of Church history during the last 1,800 years."

Thursday, August 9.

—*Deccan Herald*: "We have no wish to find fault with Government; they have already done what no Government on the face of the earth would have done for the poor, starving creatures of the famine districts; but we would have the public meeting called, we would have grain purchased and sold at cost price, thus keeping the money in hand, and we would have systems of relief that would not any farther pauperise the people. We would give work to every one who could work, and relief only to the weak and helpless, who in any circumstances must be dependent on some one. There is an unusual number of these poor creatures at present in Poona and in the surrounding districts. They do exist (no matter now to trace the causes for their present state) and the fact must be acknowledged. The fact that some of the Government relief works were finished and no other works were commenced is ignored by some. Many of those now wandering about were once workers on the relief works; others are those who left the relief works to engage in field cultivation, but were disappointed. We do not understand the hearts of those who can sit in their ceiled houses, while the poor are wandering homeless, and try to frame excuses for withholding charity. They will not have the blessing of those "who *consider* the poor."

—The temperature still reaches 87° daily. We have had an extraordinary continuance of hot weather in Bombay this year.

—There has been some further ventilation of the rumour regarding the Lady Superior of a Convent and a nun. It is freely admitted by those who take the defensive that the parties inculpated are Mme. St. Catharine of the Poona Orphanage and Mme. St. Aloysius. Rev. Dr. Cooke, S. J. writes in the *Catholic Examiner*: "I received a letter by the last Mail from a lady who some twelve years ago was residing in Bombay and was highly respected, especially among the French community here, her husband being at the time Vice-Consul for France. Her letter is from Paris, the 8th July, Rue de Chazelle. Among other things she says:—'Since I last wrote to you I have had the visit of Mother St. Catherine. I did not recognize her, as she was not dressed in her religious costume. You must miss her in Bombay. Is she going to return to India again? I think she is so necessary there.' The independent testimony contained in these few lines ought to be sufficient to silence for ever certain evil rumours."

We cannot say that this seems to be much to the point. We are bound to add that nothing to substantiate the rumour has appeared in print. The young lady is said to have been suffering from an incurable disease, and was sent home as a last resource.

—*Times of India*: A correspondent, who signs himself "Spes," but unfortunately writes with knowledge, points out in our present issue that even in the Bombay Presidency "the misery which the people are enduring is greater than at any former period of the famine"; and that even on Public Works, such as the Dhond and Munmar Railway, very few labourers get more than the Civil Agency rates. This we know to be a fact. The labour exacted there is not 75 but 100 per cent. of a full day's labour in ordinary times; and unless the full tale of work is executed, the pay is proportionately cut, until some of the labourers are earning only six or seven annas a week.

—Government and the Inspector General speak favourably of the discipline, order and instruction of the Sassoon Reformatory. The number of boys is 144. The boys are trained to earn their living as compositors, bookbinders, carpenters, blacksmiths etc. There are 60 Mussulman boys, 57 Hindoo boys, 15 Parsees, 6 Jews and 6 Christians.

—*Ceylon Observer*: "The Lieutenant-Governor gave permission to Lieutenants Denton and Warden, of the 57th Regiment, to shoot some rogue elephants about whose depredations there had been great complaints near Trincomalee and Mannar. The gallant young officers left on the sporting excursion at once, the spice of danger giving zest to their anticipation. It was while pursuing the rogues in the eastern jungles that the accident took place. It occurred some 80 odd miles from Trincomalee, where Mr. Warden was taken up by a rogue in his trunk, dashed under a tree, and then the brute crushed the tree down over him and knelt on it, luckily just missing Mr. Warden's side. Everybody who knew of the accident has been very anxious since it occurred, but on Saturday a welcome telegram was received in Kandy saying that Mr. Warden was safe back in Trincomalee nearly well again,"

—Referring to some letters signed *Omicron*, (wonderfully in Professor Wordsworth's style,) in the *Times of India*,) the *Bombay Gazette* says: "The other day, in the course of an article in which it was necessary to use very plain language, we said that we have always shown unrelenting hostility to that product of a system of education which stimulates the growth of atheism and disloyalty. This was a harmless enough remark for an Englishman to make; but that red rag, the mention of atheism, has drawn down upon us the calm, superior, intellectual indignation of Omicron."

"A band of Hindoo lads whose teacher is perpetually preaching the doctrines of the nothingness of human creeds, and who expects men to be satisfied as regards their eternal aspirations by what consolations they can hew out of their own brains, are not likely to prove much of an acquisition to the welfare of society in general if they leave college as flippant atheists and with just enough education to make them conceited and ineffectual workers. Having thrown down their religion, with whatever moral restrictions it possesed, they go forth into the world in a state which peculiarly suits them for the reception of unfortunate principles. Here and there, some young soldier in the cause of the self-sufficiency of intellectualism may make for himself a code of morality which will be as beneficial to his fellow beings as the code he had discarded with his religion; but men such as that will be a wofal minority. The majority will prove impertinent imitators of Professor Wordsworth, and will be ruined because they have neither his learning, his early associations, nor his strong natural perceptions of right and wrong to get through the world honestly with only their creed of intellectualism to guide them. When they have existed for some time in the condition of mere shallow believers in nothing and sneerers at the beliefs of everybody else—during which time their self-assertive impertinence will have made them a nuisance to every sensible person having anything to do with them—and find that they must make their way, the world will find itself in possession of persons who, having cast off the moral restraints imposed by their religion and set up nothing better in their place, will not have many scruples about the integrity of their conduct."

—Mr. E. F. Moore, the Deputy Commissioner of Rohtuk, who was wounded by a native with an axe, died of his wounds on Tuesday.

—The Str. *Surat*, with English mails, left Aden for Bombay, yesterday 6 P.M.

—*Overland Mail*, July 20: The Queen left London on July 19 for Osborne. Her Majesty remains about a month and then goes to Scotland.

The Prince and Princess of Wales have visited Wantage, and unveiled a statue of Alfred the Great.

It is now announced that the French elections will take place on Oct. 14.

The Baltimore and Ohio railway men strike is the event of the week. A 10 per cent. reduction of wages has been rejected by the stokers and brakesmen of the goods trains. An entire stoppage of the goods traffic has been the result. The strikers, armed, prevented the employment of substitutes. Troops sent to Martinsburg and the populace have sided with the strikers, who hold the line, and have shot several persons who interfered to start trains. The last news is that the strike is extending. Federal troops have been despatched from Washington.

—*Daily News'* correspondent in Bulgaria: "The march from Sistova was rather like a military promenade or a triumphal procession than a forced march, which it really was. Everywhere the people came out to meet us, offering bread and salt and the most friendly greetings; while the women and girls offered fruit, and pelted us with flowers. At the entrance of many of the villages, arches were erected, covered with leaves and flowers. Processions, headed by priests, came out singing to meet us, with pictures from the churches, standards, and banners. There were deafening cheers and the most extravagant joy. They insisted on shaking hands with us, would have kissed our hands had we allowed it, and sometimes they even shed tears. At the entrance of the village of Zavada, which is at the entrance of the gorge that leads to Tirnova, a rude arch was constructed of branches of trees. The whole population of the village gathered at the roadside near it. The soldiers, without orders from their officers, uncovered as they passed under, to the great delight of the people; while a huge bar of iron beaten by a mallet gave forth the first sound resembling a bell heard here for four hundred years. Just inside the gorge or hollow are two very ancient monasteries, built one on each side of a steep mountain side. The priests from these monasteries came down to meet us with banners and pictures, and a large beautiful Bible, which as many of the soldiers as could kissed as they passed, the people of these monasteries hoisting old bells which had lain hidden in the basements for four hundred years, and the voices of which will soon again be heard rolling up and down the hollows and gorges of the mountains."

The *Whitehall Review* states that twenty-two persons worshipping at Mr. Ridsdale's Church, at Folkestone, have gone over to the Roman Catholic Church, and that from St. Leonard's, Wantage, Clewer, St. Mary Magdalen's (Paddington), and St. Alban's (Holborn), Rome has likewise received, or is about to receive, several converts.

—*Christian* A most delightful and interesting service was held at Milton-on-Thames on Wednesday, July 4, in memoriam of P. P. Bliss. The congregational church was full, many of the leading families of Gravesend and Milton being present. The young people of the congregation sang, with deep feeling and musical taste, eleven of the hymns from the "Later Songs and Solos," the music in every case being by Mr. Bliss. The hymns were chosen to illustrate the succeeding periods of his life, and included, "At the Feet of Jesus," "Man of Sorrows," "Hallelujah, He is risen," "Lift up, lift up thy Voice," will you meet me at the Fountain?" &c. The pathos, triumph, and, musical beauty of these compositions, rendered as they were not as an entertainment, but to promote religious emotion, took with surprise and powerfully impressed the congregation. Some well-instructed musical persons, who had cherished a prejudiced view of this class of music, acknowledged that they were not prepared for such effects as they witnessed, and for such an influence as the music produced. Mr. Bliss's music to "When my final farewell" specially impressed the congregation. The pastor of the church, the Rev. William Guest, F. G. S., interspersed sketches of Mr. Bliss's life, and explained the cirumstances under which some of his hymns were composed.

—*Lancet* "The allegation that the horse looks better with a bearing-rein is a monstrous misconception against which society should set its face. Those who think the appearance presented by an animal with head tied up under his neck, and who mistake the "foam" produced by chafing for the secretion of health, or the restlessness produced by the infliction of pain for a token of spirit, need not only to be enlightened but constrained, at least by the influence of enlightened example, until commonsense comes to the relief of stupidity and its consequences."

Friday, August 10.

—The Turkish envoy to Cabul arrived yesterday, and leaves to-day for Cabul.

—The Stafford House Committee for the relief of the Turkish wounded have sent out one Commissioner and five Surgeons and about £12,000 worth of hospital stores, an Assistant Commissioner, four more Surgeons, and an additional supply of stores, were about to be despatched. Lord Blantyre has sent out ten Surgeons at his own expense.

—The men from the wrecked *Cheops* arrived in Bombay yesterday from Vingorla, in a destitute state.

—The Viceroy is expected to reach Poona on the 20th.

—Total fall of rain, to the 9th, at Byculla, 43 in; fort, 38.

—Employed on Madras Relief works, 959,000.

—Deaths last week, 681.

—William Davenport, one of the well-known Davenport Brothers, died at Sydney, on the Ist July, of consumption.

—General Garibaldi has written a letter, in which he says that until the Turks have crossed the Bosphorus the Eastern Question will be no nearer settlement than at present. He suggests the following solution:—"The Turks at Bagdad; the Russians at Scutari, on the Bosphorus; a Confederation of all the peoples of European Turkey, with Constantinople for the capital; the Bosphorus and Dardanelles free to all."

—*Times of India*; London: "The following from *Coming Events* is, I think, too good to be lost, so I embalm it there:—"The British tar is, as a rule, a staunch supporter of the Established Church and has a lofty contempt for Dissenters, which occasionally shows itself in rather an amusing way. For example, on board one of the ships of the Channel Fleet, not long since, one of the petty officers was telling off the men for church on Sunday, and this is the way in which he gave the *mot d'ordre*:—'Reg'lars, stand where you har *fancy religions*, fall hout.'" "Fancy religions" is good and admirably suited, for example, to the creed of that latest set of Dissenters—the Ritualists!"

—A British Officer in the Same: "There *are* deaths, and not a few, in Poona itself, if not from direct starvation, at least from its indirect effects. Night after night hundreds of poor patient sufferers lie down with a thin covering of rags to their feverish rest with the pangs of hunger—pangs unknown to us, for we have never felt them—upon them, lie down in cold and damp with despairing hearts, for their morrow must be as their to-day, a struggle in pain and anguish for dear life. Many a fond mother sees her loved child daily sinking to its end: unable to support herself, how can she give the needful nourishment to her poor, weak, sickly child? I might tell far more of what our native brothers and sisters are suffering. Yes, they are our brothers and sisters in spite of poor, mistaken human pride which sometimes denies it in practice; and this we shall all know when the poor Hindoo Lazarus, the rich Brahmin, the proud English lord, aye and the kings of the earth stand equal in all things before their Maker, who knows no distinction of persons; but it is needless And yet the champagne flows as freely, there is no truce to gaiety and mirth and joy, aye and to thoughtlessness of the awful misery and suffering at our own door."

—Official: "The crop prospects in the Bombay Presidency are not very unfavourable, but prices of grain, though slightly easier, are maintained at a high level by the demand in Madras. There has been a good fall of rain throughout the Bombay Presidency, still much is wanted; its protracted absence retards improvement in the general condition of the people. Anxiety felt as regards Kattywar and Guzerat, in which sufficient rain is withheld.

—Registered newspapers can now be posted or reposted at any place; and provided that the registered number be shown outside, and the other conditions of newspapers, such as open covers, no writing allowed but the address, &c., be observed, the stamps to be affixed need only be at the rate of half an anna for every 10 tolas.

—*Indian Mirror*: "Every morning almost on our way to the city we have seen multitudes gathered in front of the Lock Hospital at Chitpore Road, and loitering and gazing in wonder and delight upon the miserable creatures who make their way into and from the hospital. In the name of humanity and decency, we cry out for the removal of a hospital like this to a more retired and less objectionable part of the town."

Miscellany.

—Canon Farrar, at Exeter Hall, on England's Curse: "If it pains me, as it does pain me to the very heart to hear the sacred name of Freedom abused, to discredit and discountenance our efforts, and much as it angers me against my will even to find our cause impeded by such miserable epigrams as that, "It is better to see England free than sober," and that, "You can't make a nation moral by Act of Parliament," there is one thing that grieves me still more, and that is, to hear Scripture abused against us, and to find the most sacred of all considerations adduced to prove that there is a sort of grave moral virtue in drinking wine or beer. It is quite true that you can't make a nation moral by Act of Parliament, but equally true is it that bad laws do make a nation vicious, and that good laws make it virtuous; and that, although it may not be possible to make a nation moral by Act of Parliament, it is only too fatally possible, as we know, to make it immoral by bad legislation. (Cheers.) Turning back for a moment to Scripture, I hope that some day or other I may have the chance of doing my best to dash in pieces that mixture of sophistry and superstition—(prolonged applause)—which arrays against us misinterpreted texts of Scripture—misinterpreted often in their letter, and always in their spirit. (Renewed cheering.) But there is one thing which I do hope total abstainers will do, and that is listen with a somewhat disdainful smile when they next hear quoted against them the argument in favour of alcohol—that every creature of God is good. I know that alcohol is a poison, and I do not see in what respect alcohol is more of a creature of God than strychnine. In fact, alcohol is much less so, because strychnine is at least a natural poison, and alcohol is an artificial one. When the purple grape glows in the warm sunlight, that, I admit, is a good creature of God; and when the golden grain shivers through all its ears under the wind of summer, that is a creature of God; but when out of the purple grape is crushed the "sweet poison of misuse"—wine, and when the golden grain is mashed, and battered, and mixed up with I know not what ingredients, and when out of not the growth but the decay of it, not the composition but the decomposition of it, not the life but the death of it, is formed the product of which we know that the use by all will be inseparably connected with the abuse by some, and when we know that that abuse is the prolific cause of vice, misery, lunacy, destitution, ruin, and almost every other evil under the sun, then, I must confess that it is only in a very narrow and peculiar sense that I can speak of alcohol as being the good creature of God."

—The *Dnyanodaya* calls attention to the testimony to Christianity furnished by the present distress:

"One of the most common objections which people in this country offer to missionaries is, "Your converts have all become such from pecuniary considerations. You pay men to become Christians." No doubt many of those who have become Christians have had at first some unworthy motives, and among them the hope of in some way bettering themselves by securing employment or some pecuniary help or an education; but this is no cause of reflection on the truth of Christianity, but only on the people who entertained such notions, *while they were Hindus, and on the Hindu religion which failed to make them any better.* It is a fact beyond doubt and to the credit of Christianity that many, who have been influenced by such motives and who may even have been led by them to embrace Christianity, have since been led to see the baseness of such considerations in religious matters and to live more truly Christian lives for the sake of spiritual salvation alone, even when there is no wordly gain in doing so. And all men must admit that conversions take place every year where the converts can have no hope of wordly gain and expose themselves to all kinds of wordly annoyance and loss.

But the special object of this article is to show how decidedly the present famine answers the objection referred to. If missionaries desired to make converts in any way possible, by offering pecuniary considerations, if necessary, what a fine opportunity the present famine would afford! There are tens of thousands of people in the greatest distress, thousands of whom have only the feeblest conceptions of God and any kind of religion, and many of whom are fully convinced of the falsity of Hinduism who would any day accept baptism and become nominal Christians in return for Rs. 5 or 10 a piece or an assurance of some pecuniary help. That multitudes of the lowest castes would be willing to do this, few would doubt, for there would be no special loss of caste to them. But not a few of even good caste would gladly accept baptism, if support were promised them. In fact the writer has during this famine been approached by even Brahmans and Kunabis who have said. "We will take baptism, if you will support us." Many others have made similar advances to our native Christians. "Take us, save us, do anything to us, at any rate take our children and make them Christians" has been no uncommon remark. Now the various missionary societies in Western India altogether probably spend several lakhs of rupees annually in allowances for missionaries, catechists, schools, colleges, printing books and papers, buildings and similar objects, all intended to influence men morally and lead them to become Christians by convincing their minds and hearts. But we have yet to learn of a single rupee being appropriated to buying or in any way bribing men to become Christians. But if getting men to become Christians in any way were the object of missionaries, how much easier, how much more successful in point of numbers it would be to pay or even support men and baptize them, especially when they come, and make such offers themselves! If missionaries wished to *buy* converts, one lakh of rupees ought to buy at least *ten thousand.* The fact that at such a time as this famine, when multitudes might easily be made nominal Christians by the use of money, there are no uncommon number of baptisms, is absolute proof that missionaries do not desire to make converts by any other than moral means, that is, by convincing men of the truth of Christianity and inducing them to embrace it for the eternal salvation of their souls. Will not Hindus recognizing the testimony of this famine now candidly admit that missionaries do not influence men to become Christians by offering any worldly motive, and try their best to prevent men from professing Christ for any other motive than the salvation of their souls? And if this is the case, it is highly probable that many of those who become Christians do so with at least something of the better motive."

Selections.

'WE HAVE SEEN STRANGE THINGS TO-DAY.'

Although it is so many years since these words were first uttered, they are appropriate still to much that goes on around us: especially in connection with the power of God, as seen in the conversion of precious souls. We think they are most applicable in Dunfermline just now, in connection with Mr. Gordon Mackay's evangelistic visit to our city. He came here unexpectedly, and as by mere accident, an entire stranger to the place and people; and yet God has in a remarkable manner owned the labours of His servant. Mr. Mackay's first meeting was held in the Free Breakfast Hall, when the place was crowded; a goodly number remained to be spoken to about their souls, and several decided for Christ.

At the close of the first week the meetings were transferred to a larger hall, which was soon crowded also, and great numbers waited to be spoken to every evening. The power of God was so manifestly present at these meetings that very few of the unconverted left unimpressed.

From a number of remarkable cases, we may mention the case of one lad who was rather notorious for his mischievous proclivities. He presented himself as a guest at the Sabbath morning free breakfast, when Mr. Mackay spoke on the prodigal son. The word was blessed to his soul. On Monday morning he told his fellow clerks that he had gone to do harm and had got good. He has from that day been of service in bringing his friends and acquaintances to Mr. Mackay's meetings, and is activily engaged in Christian work.

Another young man, who came to the hall with a band of companions to make fun of those who waited to the after-meeting, and who was himself very much opposed to the work, was convicted by the simple testimony of some of the young converts who rose and spoke of the Saviour they had found. He remained to the after-meeting in deep anxiety, and, we believe, received Christ that very night. He is now one of our most earnest workers.

A middle-aged man, who was anxious about his soul 16 years ago, and has been feeding on the husks of the world all these years, was asked by a friend to come to one of the meetings as a personal favour. The old anxiety was awakened in his soul, and he found it impossible to stay away. For a whole week he remained in darkness, which at length verged on

despair, and he was sorely tempted to go and drown his anxiety in the dram-shop. He returned home, and the Lord opened his eyes at his own fireside that night.

A number of servant girls have been brought to a knowledge of the truth, and have been the means of blessing to the families with whom they serve. One lady told us that her servant was entirely changed, and that she can now see no trace of her former violent temper.

A large number of factory girls have received the blessing, and have been the means of bringing in their companions.

Believers of all denominations have been quickened, and are working harmoniously together, and the various congregations are having their ranks filled up by the young converts applying for admission to the Church.

The young converts are also carrying on cottage meetings, under the direction of more experienced Christians, and these have already been the means of blessing to not a few,—*Chr. Weck.*

THE OPEN AIR MISSON.

Few lovelier spots could have been chosen for the anniversary gathering of this important Mission, held on Friday evening, than the grounds of Regent's park College, which were kindly granted for the purpose by the resident authorities.

There was a large muster of preachers and friends of the work to tea, and at the subsequent meeting in the tent all went "merry as a marriage bell," except that Lord Shaftesbury was somewhat late (we wonder he is generally so punctual, seeing his apparently endless engagements), but he amply atoned for the little suspense caused through his delay, by his very hearty and thorough-going speech at the close.

Mr. John Macgregor ("Rob Roy"), who, though yet a young man comparatively, may be said to be a veteran in this cause, read extracts from the year's report. He told us there were 300 preachers in the ranks of the Mission, besides some 600 Christian workers who "lend a hand" in various ways. The visitation of races, fairs, wakes, camps, regattas, and fêtes has been vigorously sustained; incidentally we had the information that there are in England annually 300 races and 3000 fairs. Mr. Kirkham's re-enlistment in the service of open-air work was alluded to, and the cheer that greeted the mention of our brother's name showed how the open-air preachers welcomed him back to their ranks. According to the report, these men have also "held the fort" very vigorously in the London parks and at 100 fixed stations throughout the metropolis, having large crowds of listeners. The almost invariable cooperation of the police, and the virtual absence of anything like collision with the powers that be, in the matter of thoroughfare obstruction, was referred to as cause of congratulation and thankfulness. More preachers are wanted. It was hinted to intending missionaries —a very appropriate hint under the circumstances—that there is no better field of training in their practical work than open-air preaching. There was another hint to congregations to include open-air work among their regular and recognized agencies. Before sitting down, Mr. Macgregor built an added plea for this work, on the fact that "thousands of Christians can co-operate in it, when united action in other ways is difficult or impossible."

The speeches which followed were all most excellent, and were greatly relished by the audience. Rev. J. P. Fletcher's was chiefly valuable as proving, by some striking and gratifying incidents, that although the open-air preacher cannot possibly be cognizant of much in the way of direct results, it must not be supposed that there are no results. Dr. Paterson was practical to a degree in insisting that *every* Christian should be a preacher both by life and lip. He was very severe—not too severe—on sacerdotalism, and very decided in magnifying the power of the simple statement of Gospel truth to turn the hearts of the desobedient. He contended that whatever real success the Ritualists were gaining was by reason of their earnest practical work among the poor. Do not let them beat us; let us work them out. Rev. S. Hebditch discoursed very weightily on the urgency of this work, its freedom from conventional restraint, and the courage and skill which are essential to its due performance.

Last of all came the speech of Lord Shaftesbury, which, as we have said, was most hearty and thorough going in stating the need of this Mission and in commending its operations. Altogether the addresses provided a feast of fat things for the encouragement, the edification, and the equipment of this goodly army of Christian ambassadors. May the God of battles be with them throughout the warfare of the summer campaign, and may they be able to inscribe a long roll of victories upon their banners at its close.—(*Christian*).

AMONG RAILWAY EMPLOYEES.

I. THE CARRIAGE EXAMINER.

At some of the principal stations on the line of Railway, there is one man whose especial duty it is to examine the axles and wheels of the carriages. This he does by means of a hammer with which he strikes the wheel. If a sharp, metallic, ringing sound be the result he concludes that the wheel is all right; but should a dull, hollow sound be emitted he concludes that the wheel is craked or injured, and the carriage it belongs to is immediately detached from the trains. When we remember that many trains are wrecked because of the defection of one wheel, we are able to appreciate the importance and necessity of having the carriage examiner on the staff of employees.

The believer's heart is a wheel, continuously revolving on the track of Christian duty and effort. To all outward appearance it may be sound and healthy. But suddenly the great heart Examiner strikes it with the hammer of a duty to be performed, a cross to be taken up, a trial to be endured; and alas! instead of the joyful, cheery, willing response indicating entire consecration to God, there is often heard the dull, echoless sound which reveals a flaw in the consecration, or a defective spirit of submission to the divine will.

The influence of a cold, inconsistent, retrogressive believer is very injurious to the spiritual life of that Church to which he may belong. If one member be unsound, the whole body will be affected to a more or less extent. An Achan in the camp may cause defeat to the army of Israel.

One broken wheel may result in the total wreck of a train and the loss of many lives. The giving way of *one* link in the chain by which the miners are lowered to the bottom of the deep shaft may work the death of all on board the car in which they descend. *One* plank dislodged or displaced from the hull of the steamer may occasion its total loss. *One* wrong step may ruin a man's prospects and character for ever. *One* sinner destroyeth much good. *One* sin, unrepented of will assuredly banish from God's holy presence forever; "for whosoever shall keep the whole law and yet offend in one point, he is guilty of all," and "the soul that sinneth shall die." Thanks be unto God for his unspeakable gift of a Saviour on whom was laid the iniquity of us all, and who is the end of the law for righteousness to every one that believeth.

In one sense you are the examiner of your own heart. If you are honest in your study and application of God's Word, you will be able to ascertain whether you are in Christ or out of Christ, and whether you are advancing or retrograding. "Examine yourselves whether ye be in the faith." But God is the great Heart Examiner, and to Him should we appeal as did David: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

II. THE POINTSMAN.

Another railway employee whose office suggests some thoughts is the *pointsman* or switch tender. There he sits as the incoming train dashes up to the station, grasping firmly with both hands the lever which directs the train safely to the platform. Suppose he were drunk! Suppose he had forgotten or misunderstood his instruction! How disastrous might be the consequences. The train might be sent along the side track on which stands a goods' train and a collision ensue, which might result in the wreck of both. The pointsman's post is considered a menial one, but nevertheless, it is by no means an unimportant one. Its duties are responsible; if discharged unfaithfully or recklessly, calamity may follow.

Every beliver is designed by God to be a pointsman! If he can do nothing more he can

> tell to sinners round,
> What a dear Saviour he has found;
> And point to Christ's redeeming blood,
> Saying, 'Behold the way to God.

John the Baptist was a pointsman. And so was Paul. When poor sinners came along the Gospel track of repentance they just pointed to Christ and said "Behold the Lamb of God." "Believe on the Lord Jesus Christ."

The Sunday School teacher is a pointsman. The scholar is running along on the track of heedless youth and now arrives at a point where another track commences or presents itself. One leads to the platform of eternal life and happiness; the other to endless misery and woe. The teacher has a great responsibity upon him. By God's grace he may be enabled to switch that youthful soul on to the track which leads to glory; or by carelessness, negligence ignorance or misdirection, the scholar may be suffered to pursue the track of sin and death. Then there will be a collision Think you that in the great day of Final Investigation, the pointsman's dereliction will pass unrebuked? I tell you, Nay.

However unconscious of the fact we may be, we are all and all the time exerting a powerful influence. It may be on one or on a dozen, but no man liveth to himself. We are our brothers' keepers in a very important sense. Believers are to exhort one another to comfort each other, to bear one another's burdens, and to watch over each other in love. There is a great deal of watching and criticizing which sadly lacks the element of true brotherly love. Love is of God. Love is the fulfilling of the law. Though a man give all his goods to feed the poor and his body to be burned, and have not love, it profiteth him nothing. Nothing can compensate for the absence of love in any effort for the well being of other. The world needs for its betterment, not so much the giving of more dollars and rupees, but more-Christ-like love. The vast majority of professing Christians are content to do their duty by proxy, and the reason is there is but little love in their hearts. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

III. THE GUARD.

A third railway official is the guard. The nature of his work differs from that of those already referred to in that he always travels with the train, while the others are permanently attached to particular stations. It is the guard's duty to see to the safe arrival of the passengers and their baggage at the station for which tickets may have been purchased. And so he carefully attends to the closing of the doors, to the getting on or off of the passengers, to the starting of the train, and to the proper disposition of the baggage. Generally there are two guards attached to our Indian trains; one in the brakevan ahead of the passenger cars) the other in the extreme rear. If there be danger ahead, if anything go wrong with the engine or train, it is the guard's duty to put on the brakes as quickly as possible, so that danger may be averted and safety ensured. The guard is useful in many respects and our experience is that one of a civil, obliging disposition can do much toward making along journey by rail pleasant.

All this leads us to think gratefully of Christ's relation to believers as Guard and Guide. He is not satisfied with placing the believing soul on board the Gospel train and then leave him to reach his destination the best way he can. No, Jesus travels with the passengers bound for glory. He is with them to avert danger, to provide for their safety and comfort, to cheer them with his living presence. The declaration is: "I will never leave nor forsake thee; Lo, I am with you always .My presence shall go with you and I will give you rest." He, who keepeth Israel, neither slumbers nor sleeps; and not only does he go before as the pillar of cloud and of fire, but he is also the rereward of his people. He is responsible for the eternal salvation of all who obey him. It will be to his dishonor if one who trusts in Him should perish by the way. None can pluck his children out of his hand while they continue to trustingly abide therein. He has guaranteed that those who believe in and obediently follow Him shall reach their destination safely. For he is able to save to the uttermost, able to keep from falling, able to make all grace abound, able to succor when tempted, able to do exceeding abundantly above all we ask or think, able to present us as faultless before the presence of his glory with exceeding joy. When danger threatens, the believer has a Guard, a very present help, to put on the brakes immediately. One who never sleeps at the post of duty; One whose ear is ever open to hear the note of distress.

It is also part of the guard's duty to telegraph ahead and provide refreshments for those passengers who may so desire. Of course the passengers have to pay for these refreshments, and some are obliged to go without them because they have not the wherewithal to pay for them. What encouraging and glorious prospects of the future are vouchsafed us in the Word of God. What good things are prepared for those who love Him. Those who reach the grand terminal station, the New Jerusalem, shall be fed by the Lamb which is in the midst of the throne and sit down at His Marriage Supper. They shall have a specially prepared home in the many-mansioned house of the Father, a crown of glory, a harp of gold. To them shall be given to eat of the hidden manna and to sit with Him on his throne.

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At one station the guard saw a first class passenger drunk. He made a note of it. In the book kept especially for the purpose he wrote down the fact that a passenger was under the influence of drink and incapable of taking proper care of himself. There is a great Book of Remembrance kept by our Guard. Every idle word, thought and deed is recorded and of each shall we have to give an account. Let us remember that the ever watchful eye of our Guard and Guide is always upon us. "I know *thy* works." Let our record be as clean as possible when we have to confront it in the judgment.

We are fast hastening toward the end of our earthly journey. Each one of us has a special time-table appointed by God. He alone knows when we are *due* at our destination. "That our no man knoweth." On board the train we get all ready for disembarking. Beds are folded up, traveling wraps are taken off, tickets are placed where they may be conveniently got at. Every preparation is made so that when the station is reached there may be nothing to do but go off with the friends who meet us. Let us have our loins girded and our lamps burning; so that whenever the signal is given which announces that death has come, we may be ready to sweep through the gates of the Eternal city washed in the blood of the Lamb.—(*Ch. Ad, Hyd.*)

TELEGRAPHIC NEWS.

London, August 3rd: Reinforcements of Russian troops are being hurried across the Danube, and the passenger traffic on the railway has been stopped. Strenuous efforts are being made by the Russians to retrieve their disaster at Plevna.—The Czar and the Grand Duke Nicholas are at Biela.—Suleiman Pasha with his army is actively pressing on the Russians.—In the House of Commons last night, the Chancellor of the Exchequer in reply to a question, said that arrangements would be shortly completed for a tribunal of arbitration between the War and India Offices to settle the disputed accounts and the basis of home charges on account of British troops serving in India.—Latest advices from the seat of war in Armenia state, that General Melikoff has been reinforced by fourteen battalions and three batteries, and that he has resumed the offensive. Continuous fighting for two days has been going on, but the result is unknown.

4th: The *Times* announces that two troopships have been ordered to be in readiness for sea by the 11th instant, to emberk 3,000 additional troops for the Mediterranean.—Stocks are buoyant, it being considered that the Turkish victory in Bulgaria will lessen the chances of foreign intervention in the struggle.—Latest advices from Athens state that Greece is arming, and that the staff of the Greek army and the commanders of brigades have been appointed.

5th: Advices from Saint Petersburg state that the whole of the Russian Imperial Guard and several Russian divisions have been mobilised, and that the destination of most of them is Bulgaria, whilst the rest proceed to the Caucasus.—A Russian Imperial *ukase* has been issued, also calling out 190,000 men of the Landwehr for service.

6th: Osman pacha has received reinforcements, and is strongly entrenched at Plevna. The main body of the Russian army which confronts him is encamped fifteen miles distant, and the advanced guard six miles distant from Pleva to the eastward.—It is reported that the Commander-in-Chief of the Turkish army corps is marching towards Tirnova.—The Russians have commenced bombarding Widdin.—Turkish official despatches state that the Russian troops retreated in disorder after being defeated at Eski Saghra by Suleiman Pacha, and that Suleiman occupied the Hainboghaz Pass.—Hobart Pacha has been appointed Admiral of the Turkish fleet in the Black Sea, and has destroyed the Russian fort of Tchamchira.—The Turks have abandoned the expedition to the Caucasus provinces.—The relations at present existing between Turkey and Greece are in a critical condition.

7th: According to a Russian official despatch, the loss sustained by the Russians in the battle of Plevna is set down at 5,000 men.—The Russians admit the retreat into the Balkans of the force under General Gourko.—Three hundred Bosnian insurgents have been driven into Austrian territory, and disarmed there.—After a long debate, the Commons have negatived by 139 against 77 votes a motion brought forward by Mr. G. O. Trevelyan declaring that it is too late in the present session to sanction the Royal Warrant respecting Army promotion.—At a Conservative meeting held to-day, Lord Salisbury made a speech, in which he said the Government desired to observe strict neutrally in the present war, and hoped to be able to steer clear of all difficulties without endangering peace.—The Turks, before occupying the Homboghaz Pass, occupied Kasanlik. Turkish troops have also occupied Selvi.—Russian reinforcements to the number of 15,000 men have crossed the Armenian frontier, and threaten the Turkish right wing and centre.

8th: Server Pacha (Turkish Minister for Foreign Affairs) denies that Midhat Pacha has been entrusted with any mission on behalf of the Porte as stated.—The Russians have evacuated all their positions south of the Balkans, with the exception of the Schipka Pass.—A Turkish Imperial Guard camp, taken from the Turkish Reserves, will be formed for the protection of Constantinople.—Colonel Sir Lewis Pelly (Bombay Staff Corps) has been created a Military Knight Commander of the Bath. A meeting of the Emperor of Germany and the Emperor of Austria takes place to-day at Ischel.—It is now considered certain that both Greece and Servia will participate in the Turko-Russian war.

9th: Mr. W. H. Smith, Financial Secretary to the Treasury, has been appointed First Lord of the Admiralty, in succession to Mr. Ward Hunt, deceased.—The Grand Duke Michael, in command of the Russian forces operating in Armenia, is at Alexandropol, and is expected to resume the offensive in a few days.—General Tchsernaiew will join the Army of the Caucasus.—Admiral Hornby, the Commander of the English Mediterranean Squadron, and General Dickson have inspected the lines of Gallipoli, and reported thereon to the British Ambassador at Constantinople. The Porte has informed Mr. Layard that the Ottoman Government will complete the fortifications of Gallipoli, increase the garrison, and defend it itself.—According to a Turkish official despatch, the Russians unsuccessfully attacked Lovatz on 7th instant, and were defeated and compelled to fall back with a loss of 300 killed and 600 wounded.—The Turks have completely defeated the Bosnian insurgents.—In the Commons, the Under-Secretary of State for India replying to a question, said that the Act respecting the employment of natives in the Indian Civil Service applied with every consideration for reasonable expectations of members of the service. Lord Salisbury has sanctioned the arrangements made by the Indian Government to accelerate promotion in the Bombay Civil Service.

PASSENGERS SAILED.

Per P. and O. Str. *Thibet*, 3rd, additional:

For Southampton.—Col Brown, Miss Brown, Mr Massop, Mr Thomas, and Lieut C C Howard.
For Brindisi.—Dr Hooper.
For Venice.—Mr M Madge, and Mr H Donning.

Per P. and O. Str. *Nepaul*, 10th:

For Southampton.—Mr and Mrs Lawson, three children and infant, Dr and Mrs Beaumont, three children and infant, Mr Samuel Johnson, Capt and Mrs I J R Mollock, a gentleman, Major Cherry, Mr S drick, Mr and Mrs Martin and two infants, Mr Charles Hall, Mrs H M Grant and infant, Mr and Mrs Rowbotham, Major Helsham Jones, R E. Mr H J Hollands, Capt Murray, R H A, Mrs Johnstone, Mr E T Healy, Surg Major Smith, Mr D Harrison, and Lieut J F Inglis.
For Brindisi.—M s Cunningham, Lieut-Col J E B Parsons, Capt Tomkyns, a gentleman, and Lieut-Col Simond and child.
For Venice.—Mr E Alexander and Mr Wather.
For Suez.—Mr W Thomson and Miss Thomson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva*, 9th:

From Southampton.—Mr C F Iuskipp, Mr and Mrs H Palmer and Mr G F Snuggs.
From Brindisi.—Rev and Mrs Davis, Captain A C B Wether, Mr McDonald, and Mr R B Shaw.
From Suez.—Ahmet Khonlonssi Effendi, a friend, and three attendants, and Mr Louis Melosch.

Domestic Occurrences.

BIRTH.

HARDING—August 2nd, at Sholapoor, a daughter to the Rev. C. Harding.

MARRIAGES.

YORKE—CHANDLER—August 1st at Pulney by the Rev. J. E Chandler, the Father of the bride, W. Yorke, Esq., of Dindigul, to Miss J. F. Chandler.
BAINBRIDGE—EVANS—August 1st, at Satara, by the Rev. A L. Onslow, Mr. Samuel Bainbridge, Contractor, Punjab, to Catherine Jane, daughter of Mr. William Evans, Judge's Office, Poona
HUGHES—MOYLE—August 4th, at St. Paul's Church, Poona, by the Rev. G. A. Cane, Walter Charleton Hughes, to Kate Louisa, fifth daughter of Colonel C. A. Moyle, Commandant Asirghur.

DEATHS.

HOLLAND—July 4th, at Baghdad, A. Holland, (late Indian Navy, Commander in Euphrates and Tigris Steam Navigation Company, aged 65 years.
TERNAN—July 29th, at Belgaum, Laura, the beloved wife of Henry Breffney Ternan, Lieut., 14th Regiment N. I.
PARTRIDGE—July 31st, at Bombay, Richard Partridge, of Hastings, Sussex, aged 59, deeply regretted.
HUME—August 4th, at Bombay, Charlotte, the infant daughter of the Rev. E. S. Hume.

"BOMBAY GUARDIAN."

Subscriptions received from 4th to 11th August 1877 at the new rate.

W. Howison, 4th August 1878, Rs. 6; W. R. Davie, 18th September 1877, Rs. 3; W. Kobke, 30th September 1877, Rs. 3; S. Macdonald, 31st March 1878, Rs 6; J. Smale, 31st March 1878, Rs 6; Mrs. Drury, 30th September 1877 Rs. 3; C. A. Beyts, 12th April 1878, Rs. 6; Joseph Fido, 4th April 1878, Rs. 6; Mrs. Baird, 31st August 1877, Rs. 1; Rev. Apaji Bapuji, 31st May 1876, Rs. 2; G. Ainsworth, 31st July 1877, Annas 8; Customs officer, 24th July 1877, As. 8; Mrs. E. Barton, 30th September 1877, Rs. 2-8; H. Neale, 7th September 1877, Rs. 1; Mrs. T. D. Paddy, 7th October 1877, Rs. 1; J. G. Browne, 14th August 1877, Annas 8; Mrs. R. N. Burn, 7th December 1877, Rs 3; Geo. F. Davidson, 18th September 1877, Rs. 1; Lapersone, 7th October 1877, Rs. 2.

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Bombay, December, 1876.

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